out the nation was very generally observed in this city and vicinity yesterday. Business was sussed, and thousands of our people repaired to their respective places of worship, in accordance with the terms of the President's Proclamation, to offer their united prayers in behalf of the nation, and for the speedy downfall of the Rebellion against the Government of the United States. In ses interesting Union meetings for prayer and connee were held, several churches in certain disriets meeting at one place. Aside from the fervent evotional spirit which pervaded these assemblies, there were strong expressions of loyalty on the part of speakers and preachers, the waning peculiar in-stitution falling in for a fair share of true characterization. The services were continued in the afternoon and evening in many of the churches. The warmest wishes and prayers were offered for our soldiers in the field, and thanksgivings were for the success already accomplished by the seting as they were varied, and the will not soon pass away, for many useful les-

most wholly from sellishness, and in its relations eir own immediate good. This was not patriot-but was full of inevitable corruption. In fifty this nation had plunged into gainful entersizes, with a power and success which had almost aterialized it. In some respects it had beneficial; for indirectly it had by in latry, order, and prosperity promoted molity. But it had tended to substitute the love rality. But it had tended to substitute the love of gain and wealth for right, for justice, for magnanimity. An incipient plutocracy was springing up, tending to augment the power of a class the expense of the public good. One of the most alarming dangers to-day was the power and facility of bribery. The vote hung in the shambles. It corrupted national, state, and municipal legislation. The doctrine of the liberty for the common peopleman enthusiasm, a fanaticism almost in our early history—had gradually decayed. The doctrine of liberty for the common people had brought more threats to its champions than ever did all the tyranny of Europe. He claimed the right, in the name of his Lord and Master, to call the slave his brother. Tak about the abuse of Slavery!—it was not in the power and find the instrument by which a nation of making him the instrument by which a nation of making him the instrument by mich a nation was to be saved.

in this discourse,

First: To speak of the way in which our national
sines have humbled us in our own eyes and before the

sins have humbled us in our own eyes and before the world.

Second: Of how we ought to humble ourselves in Second: Of how we ought to build up and preserved from destruction. What is a national sin a A netion is itself an organic unity. As such it has a life and a character. Its-life begets its institutions, and laws, and customs. These react upon the people, and the people in using or abusing their institutions, laws, and customs aggregate a national character. There are indeed arterial transmissions of character which distinguish races from one another. But institutions are more potential than blood. If they be good, and the people be loyal and faithful to them, then the national life is wholesome. If the people are unfaithful to them, then they sin against themselves, and inflict direful injury, which spreads with dreadful energy through the entire common wealth of the world.

the world.

Now, history attests that it has ever been exceedingly difficult to keep a nation having good institutions faithful to them. The Jews received a republican form of Government by divine revelation and legislation. They wearied of it, asked a king, got him, and entered upon a career of royal glory and successive steps of national degradation. Greece is a graveyard of free institutions, buried by generations of patricides; Rome a mansolum, under which lie ashes whose epitaph was once a title of grandeur — Senatus Populuaque Romonorum. The as memories of the day set spart for such a holy purpose will not soon pass away, for many useful leading the proper will not soon pass away, for many useful leading the proper will not soon pass away, for many useful leading the proper will not soon pass away, for many useful leading the proper will not soon pass away, for many useful leading the proper will not soon pass away, for many useful leading the proper will not set the proper will contain a general synopsis of the prayer meetings which were held.

The Freedom of the Common People.

SERMON BY THE REV. HENRY WARD BEECHER IN PLYMOUTH CHURCH.

The Proper will not be set to proper yet the stone; ift up a standard for the people."—Insish little, lot stone; ift up a standard for the people."

This nation, above all others, was raised up to expound and exhibit the prosperity of a free, intelligent, common people. The ancient attempts at free government were based more on the liberty of the State than upon the elevation, by freedom, of individual citizons. There were almost insuperable retained why, at a former period in other lands, this cappain oversight, seen development of the spirit of Elepublants. There were almost insuperable retained why, at a former period in other lands, this cappain oversight, seen development of the spirit of Elepublants. There were almost insuperable retained why, at a former period in other lands, this cappain oversight, seen development of the spirit of Elepublants. There were almost insuperable retained why, at a former period in other lands, this cappain oversight, seen development of the spirit of Elepublants. There were almost insuperable retained why, at a former period in other lands, this cappain oversight, seen development of the spirit of Elepublants. The proper is a service where the spirit of Elepublants which will not serve him—that is, the decadial civil war which desolates our country in the spirit of the proper is a second and the proper which well have employed the proper when the spirit of the proper will be a

Ninevel, which he said was remarkable for the tota to the chargins than ever did all the tyranny of Europe. He claimed the right, in the name of has Lord and Master, to call the slave his bother. Tak about the abuse of Slavery—i-it was not in the power of flandish ingonity to have it. Slavery never could be worked up you may par so many pounds to the incl, but there was not an engineer in the South who would dere to run the system up to what the law allows. Four millions of human beings were by American law desuded of manhood. Childrens through the South, as sweet as theirs, and as white, were brought to general the source of the surface of the could not feel pity, they were beary and Reverend Presidents of Colleges, who spent their years trying to make their peatls believe that it was right to hold men in Slavery—when they took, Calvary for their infernal purpose, and the dross of blood—then, said fir, hen list the number of my God." Applanes. What an awful terror must rest on their conscience, that they might sacurity and san men over to the devil therewith. [Senstion, God about the should of atonement that they might sacurity and san men over to the devil therewith. [Senstion, God about the should try men's sonle. Het if the surface, and probable by might general the sonless of the surface of the surfa find works by means, and SERMON BY THE REV. DR. MORGAN AT ST.

THE NATIONAL FAST
blind Rebellion.

Bowing under burdens which human strength unaided by Heaven is insufficient to carry, the President was all slong, in secret daily prayer, sought the help of the Divine Spirit. And he has now by his proclamation, asked the people to humble themselves in the sight of the Lord, that peradventure He may lift them up, and gram them a speedy and large deliverance from the afflictions of their present atate.

Porter, Garnett, Newman, Morgan,

Bellows, and

Others.

The Precident evidently felt that the nation ought to do precisely what he recommended to bedone. The public Christian mind is in happy, spontaneous accord. We feel, and all who revarence and fear the Great Ruler of Nations feel, that we ought to humble ourselves in the sight of the Lord, not in an the Great Ruler of Nations feel, that we ought to humble ourselves in the sight of the Lord, not in an the Great Ruler of Nations feel, that we ought to humble ourselves in the sight of the Lord, not in an the Great Ruler of Nations feel, that we ought to humble ourselves in the sight of the Lord, not in an the Great Ruler of Nations feel, that we ought to humble ourselves in the sight of the Lord, not in an the Great Ruler of Nations feel, that we ought to humble ourselves in the sight of the Lord, not in an the Great Ruler of Nations feel, that we ought to humble ourselves in the sight of the Lord, not in an the Great Ruler of Nations feel, that we ought to humble ourselves in the sight of the Lord, not in an the Great Ruler of Nations feel, that we ought to humble ourselves in the sight of the Lord, not in an the Great Ruler of Nations feel, that have obsent to lose the catentations exhibition of a mock humility, which may compliment a form by committing a crime, but have read to such the sands of wickdess, to unde the heavy burdens, and to let the oppose of the president's proclamation in this discourse.

The day set apart for fasting and prayer through-

ouching the National fast, and calling in question the propriety of designating any particular sins to be repented of, especially those common to man in the best state of society, and omitting to mention the chief political sins of the day, Mr. Newman proceeded to discuss the proposition: That, as a nation, we have not been true to our great mission, in not standing up firmly for the rights of universal man, the central idea of our Union, and the cardinal principle of our National Government. The center of the universe is God; the center of Christianity is Christ; and the center of this Government is man Endowed with reason, gifted with genius, possessing volition, and born with a conscience, of all terrestrial creatures, man only can love, adore, and enjoy the Divine Creator. His dignity, his rights, his exalted destiny, are attested by the time and attendant circumstances of his creation. Created last, because greatest, the world was made for him. Having a common origin, all men are created with equal rights. In their constituent elements they are identical—bone of the same bone, and flesh of the same flesh. In each man is the germ of common instincts, affections, powers and glory. Every man, whether on the equator, within the tropics, or at the poles; whether Caucasian, Mongolian, Malayan, American or African; whether whits, yellow, red, brown, or black, is born to freedom. Born with the right to life—to have it preserved and protected, to be the sole proprietor of soul and body; and possess, undisturbed, wife and children, earnings, knowledge, wealth and glory. Born with the right to liberty—liberty to eat, drink, sleep, labor, rest; to think, learn, apeak, write; to marry, to have sons and daughters, a home, and property. Born with the right to the pursuit of happiness—happiness is business, art, science, in the lamily, in the church and in the community.

For these rights of universal man, God reigns. Endowed with reason, gifted with genius, possessing

ness, art, science, in the family, in the church and in the community.

For these rights of universal man, God reigns. All the mighty upheavings in the past; the fall of empires, the overthrow of dynasties, the death and birth of nations, have been to this end. Providence is the biography of man written by God.

The history, design and nature of our Government prove that, as a people, our mission is the production of the highest type of enfranchised manhood.

But on our failing to accomplish our mission, when

But on our failing to accomplish our mission, when the thunders of this war awoke us from our dress we wealth and glory, we had surrendered our manhood to the South. They commanded, we obeyed; they demanded, we conceded; they were the Patricians, we the Plebeians; they authorized silence on all their peculiar institutions, and the pews in the North said to their pupilit, "Be silent," and there was silence.

One by one our landmarks of freedom are being removed by their demands, and by our concessions. Sisvery, once regarded as an evil to be removed, first became an fluctrable evil to be pitied, and finality a beneficent institution to be protected by law and fostered by Christian sentiment. From New-York and Boston slavers sailed to return freighted with human chattels, and merchant princes were helding slaves as security for unpaid goods.

Mr. Newman then spoke of this Rebellion as a sin against the rights of man. It is an attempt to overthrow the only Government on earth where those rights are constitutionally and fully recognized, and to establish another in its place whose corner stone is human bondage. The act of rebellion itself is the highest crime that can be committed against the State, but to found a slave empire is a cause against the universe. The contest is narrowed down to a strongel between Freedom and Slavers. Happily is

hands and sweeter disposition has been sent to take his place.

For the want of firmness in purpose and energy in action, the available means placed by a generous people at the disposal of the Government have not been properly suployed in the suppression of the Rebellion. Possessing such means, Richmond, Savannah, Charleston, Mobile and Vicksburg should have been captured and garrisoned with Union troops. We ask the President to swear with Jackson, "The Rebellion must and shall be put down." Then the leaves of Autumn will cover its tomb.

Biessings Perverted Tend to Impoverish ment.

THOMAS'S CHURCH.

TEXT-"He gave them their request, but sent Isannes withat into their souls."-Psaims, cri.-15.

The perversion of great blessings has brought us as a people, to great present afflictions, and even to the verge of destruction-making necessary, and eminently proper, these religious acts of humiliation eminently proper, these religious acts of humiliation and contrilion. If sin, in all its manifold outworkings and results, is "an evil thing and a bitter," so its sorrow for sin; and the public confession of it, and the earnest supplication to be spared the fell measure of its consequences, the most becoming spirit and poeture in which we can appear before the majesty of an offended and omnipotent God. Repentance is the best pledge that iniquity shall not be our ruin; and accordingly. I do not wonder that and contrition. If sin, in all its manifold outwork-ings and results, is "an evil thing and a bitter," so Rependance is the best pledge that iniquity shall not the our ruin; and secordingly, I do not wonder that the honored Chief Magiatrate of these United States felt called upon to heed the impressive suggestations of the Senste, and recognize the religious and Christian obligations which demanded a second invitation to fisting and to prayer on the part of this distracted nation. For he must have been recommended the land have not yet learned right-correct of the indistraction and the land have not yet learned right-correct of the land have not yet learned right-correct of the indistraction of the land have not yet learned right-correct of the indistraction of the land have not yet learned right-correct of the indistraction of the land have not yet learned right-correct of the second of the land have not yet learned right-correct of the recommendation of the land have not yet learned right-correct of the recommendation of the land have not yet learned right-correct of the second of the land have not yet learned right-correct of the recommendation of the land have not yet learned right-correct of the recommendation of the land have not yet learned right-correct of the second of the land have not yet learned right-correct of the second of the land have not yet learned right-correct of the second of the land have not yet learned right-correct of the second of the land have not yet learned right-correct of the second of the land have not yet learned right-correct of the second of the land have not yet learned right-correct of the second of the land have not yet learned right-correct of the second of the land have not yet learned right-correct of the second of the land have not yet learned right-correct of the second of the land have not yet learned right-correct of the second of the land have not yet learned right-correct of the second of the land have not yet learned right-correct of the land have not yet learned right-correct of the second of the land which presses us down shall be lifted, and the land have have bee be our ruin; and accordingly, I do not wonder that

After dwelling at some length upon these prescher conciled in these words: You cannot be blind to the truth that, blessed as we are, the corresponding to the truth that, blessed as we are, the corresponding to verspreading the whole land; hypocrisy, profligacy, Sabhath-breaking, skepticism, indicate but too clearly that the power of Christ's religion is on the decline; that worldliners and correspond our disorders would seem to be hovering around our disorders and our symptoms of discolution. Where is that awful shrinking from impurity; that holy zeal for Christ; that separation from the world; that dread of its spirit and maxims, which have distinguished the true and accepted Children of the Father! It does not belong to this generation. We are beyond them In many forms of material prosperity; they are beyond us in the principles of godiness. In large measure we have had our request, and with it leanness of soul. Therefore do I welcome a day like this—a day of prayer and self communion and general supplication. It is in the right direction. It points towerd "humility and godly tear." Examine yourselves in the light of this solemn day, beloved. See to it that your worldly possessions are not bereaving your souls of their sternal joys. See to it that your knowledge is not a glare which dazzles and leads natray from heaven. Amid all the changes and chances of this mortal life, take heed that the light which is in you be not darkness, for how great is that darkness!

DISCOURSE OF THE REV. J. R. W. SLOANE

PASTOR THIRD REPORMED PRESENTERIAN CHURCH, TWENTY-THIRD STREET.
TEIT.-For the nation and kingdom that will not save the
hall perish; yea, those nations shall be utterly wasted
salah ir. 13.

roclamation of the President of the United States appointing this as a day of fasting, humiliation, and prayer. This proclamation and the resolution of the enate, passed immediately preceding their adjournment, in accordance with which it was issued, are the most remarkable documents that have ever been issued from any public source since we were a nation. They recognize this war as a righteons judg ment of Almighty God upon the nation for National Sins, a declaration that should cause the brow of those theologians who have persistently denied this patent truth and declare that it is impiety to speak of it as anything more than a fatherly chastisement to mantle with shams.

L. WE HAVE DISCREYED AND DISHONORED GOD.

First: We have no recognition of His name or authority in the Constitution of the United States. This fact is established by the simple reading of that

This fact is established by the shape reading of that document.

Second: We have not recognized the holy Scriptures as the fundamental law of the land.

Third: We have refused to recognize the Lord Jesus Christ as King of nations. This has never been done so far as we know by this nation in any form. The claims of Messiah have been entirely ignored. This truth we must recognize, whatever else we may do; while we leave this undone we shall not secure permanent presperity and peace.

II. WE HAVE DESIRED TO OUR FELLOW MEN THEIR ISALLENABLE RIGHTS.

In ME HAVE DESIRD TO OUR FELLOW MEN THEIR IN ALLENABLE RIGHTS.

That Slavery is the immediate cause of the war is as certain as that the war exists.

First: We sinced in admitting slaveholding States into the Union. Slavery existed, I believe, in all the thirteen original States in some form or other with one exception. Nevertheless, in many it was in the process of gradual extinction; if then and there the friends of equal rights had refused to enter into the Union with any State that did not pledge itself to abolish it at the earliest possible moment, the hydra would have been strangled while the young nation was in its cradle, and the present bloody war would have been averted. All Union with slaveholding States is a sin and a crime, and thus the nation was cursed in its very root. We are aware that there are many spologies to be made for the patriotic men of that day, nevertheless they should have carried out the Deciaration of Independence, and remembered that concessions to wrong

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Second is not well theories.
Happity is
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Happity is
one always rainous in the end.

Second W be have simed in granting concessions
of the lattice of the spirit of the king who said,
"Is not this great Babylon which I have builded to
select the participation of the spirit of the stone of the Americans constitutions of the wrong
are true to
solarery, is just as plain; concessions, however small, to a crime so suspendous are a
sin; they are so many lightning rode attractsit they should be at once erased, and the Constitution
of made to speak in the most unambiguous manner,
let that no share state the most unambiguous manner,
let the participation of the Union must be on the principle that no share the president the
such as agreed the spirit of Ambunion. This was questioned to the Americans conscious.

But a specially dangerous transgression of the
sin; they should be at once erased, and the Constitution
of made to speak in the most unambiguous manner,
let the participation of the Union must be on the principle that no should be at once erased, and the Constitution
of the participation of the Union must be on the principle that here were the
sum the ground compensed Julian to desist from his at-tempt to rebuild the temple at Jerusalem. Any at-tempt to rebuild our broken Union with Slavery as an element in the structure will call forth the fire of Divine vergeance and prevent the consummation of

the wickedness.

Third: We have sinned in permitting the Government to be administered in the interests of Slavery. Slavery is the Pascoon that has held the reins and driven the chariot of State ever since we were a

Government.

Fourth: We are now sinning against God every day in not making a final end of this bideous iniquity. In vain we fast for Sabbath breaking, for luxury, for political corruption, for profane awearing, for any or all of our national sine, while this great which is unpressed of and uniorsaken. any or all of our national sins, while this great iniquity is unrepented of and unforsaken.

Why is the hand of the Senate held as if in concesiment over this fatal cancer that is eating out the very vitals of the nation? Why did they not call us to fast for the sin of Slavery, and call upon the nation to upheld them in the use of all possible means for its extinction at once? Kentucky and Tennessee are a burden too great for us to bear. Why is this unless it be that we are not sufficiently humbled, and the sleep these more terrible calamities in store for us.

of a who's. The Sanate's r-colution has the following language: "Encouraged in this day of trouble by the assurances of His word to seek Him for successive the supported way, through Jesus, the solid plow the Southern cotton fields with Morthern corrections to the Senate do bereby request the President to set aparts at My for national prayer." This in its evident claims begins the whole procedure in the name of Joses Christ, and we had it with joy as an omen of good to our common country. The nation that blesses Him, He will bless. Dr. McLeed proceeded to make the four following additional remarks on the Proclamation, on whice he cells aged 2. That it recognizes the supreme subscrity and just government of Almighty God." 3. That nations as well as individuals are subject to the Divine Isw. A. That the present was it is phinishment for national present was it is phinishment for national present processing the suprement of the South and the lowed by repentances and reformation is indepensable to the soly annual to the sole and the s violations of the law of love, and how has it always distorted the peace of our country, created a tyranny in the midst of us, and at last made war on the national life itself! "No communion with Slovery in Caurca or State," has been the motio of the Reformed Presbyterian Church ever since this century began. And we rejoice to-day in the midst of our penitential employments, that the Christianity and patriotism of the whole country are fast coming to getter to take their stand on this elevated platform of truth, of duty and of mercy. Let the National Fast day proclamation of our President, and his proclamation for human freedom stand together. They are one.

Duties in the Future, as Christians and Citizens.

and all that time has cotte, that fireumstances cannot weaken. The time has cotte, the crists has arisen, when we must either be for our country or against her. There is no longer neutral ground; there is no longer of such a thing as conservatism. We must be either to mean of averting war in fature. Our literature, our art, every avenue of popular life, had been purfect waconditional loyalists or ascenditional at according war in fature. Our literature, our rat, every avenue of popular life, had been purfect waconditional footbase. Our loyality should be firm and unwavering. Our land the groat heart of the people make us a great so de prosperous nation, and it the preservation of such a country does not challenge the self-sacrifie of every man, then he deserves to become the abject slave of any man who will consent to own him. Says the Bible to Christians, Let your li, ht so shine before men that they will consent to own him. Says the Bible to Christians, Let your li, ht so shine before men that they will consent to own him. Says the Bible to Christians, Let your li, ht so shine before men that they to the Union, the Constitution, and the Laws, we may see your good works. So we say to Americans, jet your loyalty be ro strong and apparent that all may see it. Next to God, we owe our country to the Union, the Constitution, and the Laws, we should to be a high, and as this time, a doubly sacred duty. No matter who is President, provided he has been constitutionally elected, it is our duty to support him, as the representative of the Government. Surrounded with unforcesend dangers and gigantic trials and duties, in could say the constitutionally elected, it is our duty to support him, as the representative of the Government. Surrounded with unforces and during the constitutional triality, and our starry flag shall again float over a peaceful and rejoicing domain of freedom,

The Age and its Belation to the War.

SERMON BY THE REV. HENRY W. BELLOWS IN ALL SOULS' CHURCH, FOURTH AVENUE.

TRIT—Shall I not visit for these things! saith the lord shall not my sout be avenued on such a nation as this! A wonderful and horrible thing is committed in the land. The people prophery faisely, saith as priests bear rule by their means, and my people leve to have it so; and what will ye do in the end thereof!—Jeremish v., 29, 30 and 31.

After a few words of comment, the distinguished preacher spoke of the decline in physical, moral and intellectual culture. We are not the strong, earnest, thinking, reasoning men our fathers were. Ours is an effectual culture. We are not the strong, earnest, thinking, reasoning men our fathers were. Ours is an effectual culture. We have made is external. We lack thoroughness in all the departments of learning, science and art. Hence the depreciation in scholarship, in science, in poetry, in weight. This deficiency has affected our politics, and a lower stratu of society has taken the place of the substantial granite of 25 years ago, when the side of eternal right.

The exercises were then concluded.

UNIVERSALIST MEETINGS IN THE EVENING. The real Democrat may the denue. dest, thinking, reasoning men our fathers were. Ourse is an effemmate age. The progress we have made is external. We lack thoroughness in all the departments of learning, science and art. Hence the departments of learning science and art. Hence of the first studies. This deficiency has affected our politics, and a lower strata of society has taken the place of the substantial granite of 25 years ago, when the speaker traced briefly the progress of the war and it cause. We had been taught at the knees of our previous to the way of its removel. This prejudice affected everybody. The real Democrat saw the dauger, and favored the removal of the evil which threshed a with rain. Not so with the Peace Dense courted the real friends of the Union. We must arouse the people and put down the cry of Peace, and remove the prejudice which exists against the negro. That prejudice is dying out rapidly. The soldiers are beginning to welcome the services of the negro. We must omit the wors time from our calculations respecting the war. The question is not when, but how shall we put down the Rebellion. The success of the Rebells was like that of the Indian, whose incendiary fire burned to the Indian was the Indian to the Indian was the Indian to the Indian the Indian the Indian that had been said by the way get its need to the indian the lecture is a soldier of Christ, and the was so fully sensible of the pasterion in marks for t

one, I should be willing to make, were it possible for the South to guarantee it: I would give them back all their former ascendency over the nation, power to restore the slave-trade and to open all the Ferntories to Slavery; indeed, everything they have ever had, or even asked, for one poor privilege, and that already granted in the Constitution, and with out which we cannot be a republican usuon, visi freedom of speech and of the press in every part of the land; simply freedom to speak and prints tally as they have always enjoyed it at the North-freedom to think and speak without any attempt to attempt to the slaves to violence, may, with all the power of the army and navy to keep down insorrection as it always has been kept down—only let me and my breshren, and men like us, go everywhere in our native land, and speak as openly and treely as I do this day. Give us this, ye traitors to your country and to Liberty, and we will let you up. If you will not do this, you deserve nothing but destruction; if we will.

pin's Church, Broadway. Interesting services were held at the Rev. De

Chapin's Church, conducted by the Rev. Dr. Saw. SERMON BY THE REV. J. C. DUTCHER, IN THE

UNION REFORMED DUTCH CHURCH, SIXTH
AVENUE.

TEXT.—And he caused it to be proclaimed and published through Ninevest, by the decree of the King and his nobles, saying; Lot notiber man nor peast, bard nor flock, tasks and thing, let them not feed, nor dried water. But let man and beast be covered with suckcitch, and ory mightity out to the sucknowledgment of its sins, and to the time turn every one from his crit way, and trem the vicesce that it is their hand. It. 7.8.

The preacher commenced with an appropriate allusion to the occasion—the calamities of the country, and the propriety and fitness of a public acknowledgment of the overruling providence of God. The signal and peculiar benefits and privileges we enjoyed, as a nation, called upon us for gratitude to of a mition purified by fire and by sword.

signal and peculiar benefits and privileges we employed, as a nation, called upon us for gratitude to our divine benefactor, and demanded national obediance and honor. But as a people we have practically forgotten God. We have forgotten the great truth that "righteousness exalteth a union, while sin is a reproach to any people."

Mr. Dutcher proceeded to point out in bold terms some of the more prominent violations of the Divine law, as well as of those purer laws of national and social life, which have brought our calamities apon us in judgment. First, Selfahness—an inordinate desire to acquire wealth, regardless of the means by which it is gained, was a marked national and tears to wring the profits of unjust gatus and corrupt expedients. Second—Pride holds a conspicuous place in our national transgressions. The rvery tlessings we enjoyed—the munificence of God's rich gifts—had made us proud of curselves. Eighty read of the property and principle which would lead them to coleg God, and stand before the world a glorrous example of a national particular to a nation purified by fire and by size of an action purified by fire and by size of an action purified by fire and by size of an action purified by fire and by size of an action purified by fire and by size of an action price of an action bedien to done during the two years which had been cone during the two years which had been cone during the two years which had been tone during the two years which had been cone action, and the been comented to an action of a mat

of country had been distinguished in its vindication, even by war? [Apphause.]

Mr. PLATT replied that he did not wish to bring the names of such great men into this discussion.

The Rev. Mr. FLANDERS said that it seemed to him that any man who denied that God was in this war, and that as the God of justice he was on the side of right, was but one remove from Atheisza. It was not possible that any Christian man did not believe God to be interested in the Government of this nation. It surely could not be forgotten that God deals with nations as with individuals. He than went on to point out some of the ways in which